1:Du Bois E-5 (1938-1939) 1944
OF5 Alor OF5

593 two monogamous and apparently devoted middle-aged couples who,
[597] never having had children of their own, each adopted an orphan.

Before we can weave all these sexual attitudes into some sort of functional coherence, a few comments must be made on the subject of jealousy. That men are jealous of their wives' behavior both before and after marriage is obvious from what has already been said. Adultery is
[648] punishable by death, although a husband is most often satisfied with a fine, and the male culprit usually moves away until the trouble is forgotten. The most extreme cases of male vengeance for adultery are to be found in the latter part of Malelaka's autobiography.

632 There are a number of devices for magically securing or keeping the love of a desired person. As might be anticipated, they all deal with food. A woman who wishes to keep the love of her husband can do so by putting into the bottom of the food pot shreds of her loincloth, clippings of pubic or axillary hair, or clippings of her nails. Certain plants too have the same effect. When the man breathes the steam of the food into which tiny bits of the proper plant have been dropped, he thinks thereafter of no one but the woman who cooked the food.

● 777 Men are supposed to know of certain roots, pieces of which, carried
632 in the bottom of their areca baskets, will give them luck both in wealth and in sex quests. Also, diamond- and lizard-shaped figures are cut by men from the crisp, thin sheath that grows out of some bamboo joints. These talismans (*tadialang*) are hung by a bit of string from the house eaves so that they wave in the wind. Their waving is supposed to beckon either women or wealth, depending on the wish expressed by the maker. Certainly never more clearly does the wealth, food, and sex linkage come out than in these love charms.

595 Jealousy on the part of women has direct cultural outlets and aggressive expression. When a man takes a second wife, for example, it is considered good form for the first one to quarrel about it. As might be expected, these quarrels are often phrased in terms of property. The first wife will ask how a man can afford to pay a bride-price on another woman when he has paid so little on her. Or she will claim that the pigs he has given for a second wife were in large part raised by herself, which may be true, and that she does not want them so disposed of. She does not have theoretic claim on flesh food, but in practice she may insist, quite rightly, on her interest in it.

After a few reproaches of this sort the first wife seeks out the second. They exchange insults for a time and then begin pulling, tugging, and beating at each other. Immediately all the women of the village become involved. Each wife has a certain number of belligerent allies, and in